

8
*The Nature, Usefulness, and Regulation,
of Religious ZEAL.*

A *69.3.e.15*
SERMON *8.*

PREACHED at

St. MARY'S, Oxon,

Before the Honourable, Mr. Justice
FORTESCUE ALAND, and Mr. BARON
THOMPSON; and before the UNIVERSITY
of OXFORD: At the ASSIZES held there,
on *Thursday Aug. 2d, 1739.*

By JOSEPH TRAPP, D. D. Minister of *Christ-
Church* and *St. Leonard's Foster-Lane*, LONDON.

Publish'd at the Desire of the Judges, and the
Vice-Chancellor.



L O N D O N:

Printed for LAWTON GILLIVER at *Homer's-Head, Fleet-street*,
and sold by T. COOPER, in *Pater-Noster-Row*. (Price 6d.)

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
500 5TH AVENUE
NEW YORK 17, N.Y.

SERMON

ST. MARY'S CHURCH

Before the Honorable
House of Representatives
of the State of New York
on the 10th day of June, 1864.

By JAMES M. HENRY,
Pastor of the Church.

Published at the
Office of the Librarian.



1864

Entered as Second-Class Matter, June 15, 1864, under No. 10,000, Post Office at New York, N.Y., and for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 15, 1920.

To the Honourable

Mr. Justice FORTESCUE ALAND,

A N D

The Honourable

Mr. BARON THOMPSON:

A N D

To the Reverend

Dr. THEOPHILUS LEIGH,

VICE-CHANCELLOR of the *University*
of OXFORD.

This SERMON is, with great Respect, dedicated,
and presented by

Their most

humble Servant,

JOSEPH TRAPP.

To the Honorable

Mr. Justice Fortescue Alford,

AND

The Honorable

Mr. Baron THOMPSON;

AND

To the Reverend

Dr. THEOPHILUS LEIGH,

Vice-Chancellor of the University
of Oxford.

This Sermon is with great respect
and gratitude by

JOSEPH TRAPP,

Parish-Servant,

JOSEPH TRAPP.



GAL. iv. 18.

*It is good to be zealously affected
always in a good Thing.*

ZEAL, unless in a bad Cause, seeming to be out of Fashion in these Times; He may be thought very singular and absurd, who shall say any thing in Commendation, or even in Defence, of so despised, and discountenanced a Quality. The Enemies of Religion, while they shew the utmost Zeal *against* God, treat it with Scorn and Detestation when it is exerted *for* him. According to them, the Zeal of an Infidel is laudable, and glorious; but the Zeal of a Christian is Folly, or Knavery, or a Mixture of Both. So that, it seems, the very Reverse of the Apostle's Doctrine in my Text is the real Truth: It is *not good to be zealously affected in a good thing*; but it is good to be so in an ill thing. And here they bring all the Examples of a mischievous Frenzy in a *false Religion* that they can muster together from Paganism, Popery, and Protestant Enthusiasm, or Fanaticism;
B and

and apply them to abuse Christians, and Christianity. Upon which Occasion That famous Verse of an ancient Atheist, and just as wise a Philosopher as themselves,

Tantum Relligio potuit suadere malorum,
seldom fails to be quoted with much Pomp: An Authority which, no doubt, must be of great Weight against *Christ*, and *St. Paul*. As if, because a Pagan, Popish, or Fanatic Zeal is irrational, superstitious, cruel, bloody, &c. therefore a truly Christian one must needs be the same; when all the World too knows that it is the Contrary.

Besides These who are *Themselves* zealous in their *own way*, and condemn *Us* for being so in *Ours*; there are Others who are indeed far from it in *Theirs*, and declare against it in *Any*. Of these Some, 'tis plain enough, have *ill Designs* against Religion; and so endeavour to bring Religious Fervour into Disrepute. Others do the same, either for Want of being *heartly*, and *sincere* in it's Cause; or upon *mistaken Notions*; or to *flatter* their own *natural Coldness*, or, it may be, *Cowardise*, which they miscale Temper, and Moderation. In These Men's Account, *Zeal* is but another Word for *Weakness*, or *Folly*; and Rashness, Indiscretion, and Want of Judgment, are necessarily included in it's Definition. That of the Apostle of my Text in another place, *I bear them Record, that they have a Zeal of God; but not ac-*
cor-

according to Knowledge. Rom. x. 2. is perpetually cited by *Them*; as it shall in its proper place be *consider'd* by *Us*. At present, I say it appears but reasonable, that Zeal in *God's* Cause should at least be *tolerated*; since Zeal in *Satan's* is *locally* overlook'd by some, and so *notoriously* encouraged by others.

In the Words of the Text we naturally consider

First, The Quality itself here spoken of; To be zealously affected.

Secondly, The Object of it; In a good thing.

Thirdly, The Time of it; Always.

Fourthly, The Character, and Property of it; It is good.

And all These will of Course fall in, according to the Method I shall pursue. Which shall be, to proceed by way of *Stating, Proving, and Directing*: Or by shewing

I. *The Nature of Zeal in general; and of a true Christian Zeal in particular.*

II. *The Truth of the Apostle's Proposition in the Text; That a true Christian*

Zeal is highly *Commendable* and *Praise-worthy*.

III. By what *Rules* even *true* Zeal is to be *regulated*; that it may not seem to degenerate into *false*.

I. For the First of these; the Word, by it's Derivation, is well known to denote *Fervour*, *Earnestness*, or *Vehemence*. And Zeal in General we may define to be a *heartly, warm, affectionate Concern for a Person, or Thing*. It is founded in the Passion of *Love*; and is a Consequent, or Expression of That Passion. It discovers itself chiefly in *Anger*, and *Grief*; more especially the former: when any thing is said, or done, to the Dishonour, or Detriment of the Thing, or Person loved. In the Holy Scriptures, according to our Version, *Jealousy* is often put for *Zeal*: As indeed in the original Language of the Old Testament, the Word for both is the *same*; and in the two other learned Languages *almost* the same. Thus the great Prophet *Elijah*; *I have been very jealous for the Lord God of Hosts: For the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword*, &c. 1 Kings xix. 10, 14. Which suggests the next Consideration; that Zeal, as the Word is generally used, relates principally to *God* and *his Service*; and has an Idea of *Religion*

gion annex'd to it. And This Zeal is either *true, rational, and judicious*; or *false, erroneous, and misguided*. The latter is That which the Apostle calls a *Zeal of God, but not according to Knowledge*; in the Text above cited. And how much there has been, and still is, of it, and what infinite Mischief has been done *by* it, is sufficiently known. In the *Old Testament*, *Saul* slew the *Gibeonites* in *his* Zeal, and in the *New* another *Saul* persecuted the Disciples of *Jesus* in *his*. The Zeal of Both was erroneous, and misguided. And it would be endless to give particular Instances of this in different Ages, and Countrys.

Here it is to be observed that many Men acting *furiously, and inhumanely*, pretend a Zeal for Religion which they really have *not*. They have not so much as a *wrong and erroneous* Zeal; but are profane *Hypocrites* and *Dissemblers*: Under Pretext of a mighty Concern for God's Glory, indulging their Pride, Covetousness, Malice, and Revenge, or at best their headstrong and ungovern'd Passions. But for a *true, and right* Religious Zeal, which is the direct and immediate Subject of our present Discourse; we shall give the best Account of it, by delineating the *Character* of a Person who *has* it; shewing *how* he is *affected*, and the *Way, and Manner* of his Proceeding. I say, how he is affected, and the *Way and Manner* of his Proceeding:

ing: For as to the *Matter* and *Substance*, Another may agree with him, who yet is very *little Zealous*, or perhaps *not at all*.

He is nicely jealous for the Glory of God; has a quick and tender Sense, or Feeling, of every thing that tends to the Honour, or Dishonour of him. His Heart glows in his Breast, with Joy for the one; and with Grief, Anger and Indignation against the other. He can truly apply to Himself those Words of the blessed Psalmist; *Rivers of Waters run down mine Eyes, because Men keep not thy Law.* Ps. cxix. 136. *And in another Place; Do I not hate them that hate thee? And am I not grieved at those that rise up against thee? Yea I hate them right sore, even as though they were mine Enemys.* Ps. cxxxix. 21, 22. Meaning by Hatred not ill Will to their Persons (for He has the greatest good Will to all Mankind; otherwise he would offend against the Precepts of that very Religion for which he is zealous) but Animosity against their Behaviour, Qualities, Principles, and Practises, and a perfect Abhorrence and Detestation of them: And this too be their *Numbers*, or their *Quality* never so great. Not to mention the grosser Immoralities, as Fornication, Adultery, and the Like: He cannot without Emotion, and Expressions of Sorrow and Resentment hear People swear, and curse, or any Way talk profanely, or obscenely; nor see them
gaze

gaze about, and laugh, and whisper, and sometimes talk aloud in the Time of Divine Service; or in the House of God, tho' before Divine Service is begun, or in the Pauses and Intervals of it. Nor can he endure to see the ungodly Postures of Some in their Prayers (if indeed they do at all pray) at Church, or elsewhere.

If he be a *Magistrate*, or any Way invested with *publick Authority*, whether in a *higher*, or *lower Station*, whether *Civil*, or *Ecclesiastical*; he is *active* and *vigorous* in the *Execution of the Laws*: Whatever some *overwise* Persons may seem to imagine; in *his Opinion*, Laws, if they are not put in Execution, are of no more use, than a Sword hidden in it's Scabbard, as *Cicero* speaks; *Habemus* (says that great Orator, Lawyer, Philosopher, and Statesman) *Senatus consultum; veruntamen inclusum in tabulis, tanquam gladium in vagina reconditum*; complaining of the Non-execution of the Law against the Disturbers of the publick Peace, and Enemy's of the Commonwealth. This wise, great, and good Man, by the Way, was thoroughly zealous; if ever Man was. As for Consequences; our zealous Person in Authority considers that he is to account only for his *own Actions*; Consequences are in God's Hand, not in His. *Prudence* indeed is to be used as to the *Circumstances* of the Thing, *the Execution of Laws*; but *wholly* to neglect, or lay aside, the Thing

Thing itself, is, in his Judgment, not *Prudence*; but great *Indiscretion*, or something *worse*. Neither does the Pretence of *Religion* in the Persons obnoxious, nor their Outcry of *Persecution* in the least move him: Notwithstanding That Pretence, and That Outcry; if their Actions, publick and visible to all the World, are contrary to the Laws of God, and Man, or even to the Laws of Man only, whether in Church, or State, or Both; he thinks they ought to be punish'd; and the Mischiefs like to ensue to be prevented in the Beginning, or at least to be stop'd in their Progress. But to return to private and common Life.

In disputing with the Infidel Apostates from Christianity doing their utmost Endeavours to destroy it, he is apt to mix, and generally does mix, some *Sharpness* and *Severity* with his *Reasonings*; it being his Opinion that such publick Nuisances, such common Enemys to Mankind, such Pests of human Society, and Murderers of Souls ought to be *expos'd*, as well as *answer'd*. He judges a certain *Piquancy of Style* is upon such an Occasion extremely proper; and thinks all the Writings of Antiquity cannot shew a more elegant Irony, a finer Piece of Sarcastical Wit, than that of the illustrious Prophet *Elijah* above-mentioned, zealous for the only true God, and with a holy Triumph insulting his

Enemys,

Enemys, the idolatrous Worshippers, and Prophets of *Baal*. And it came to pass at Noon that *Elijah* mock'd them; and said, ery aloud; for He is a God: Either he is talking, or he is pursuing, or he is in a Journey, or peradventure he sleepeth, and must be awaked. 1 Kings xviii. 27. He has no Notion of defending God and Religion against the Blasphemys and Insolencys of their Adversarys, with as much Unconcern as if he were arguing about the Philosopher's Stone, or the Squaring of the Circle. By the Way, how much Zeal is shewn by Some in disputing about Matters of mere Curiosity, and Speculation, where it is not proper; and none at all about Religion, where it is proper! He cannot by any Means understand why Matters of the utmost Importance should be treated with Coldness and Indifference; and Matters of little or none, with Fire and Vehemence.

There are indeed more Ways than one of answering the Enemys of God and Religion. There is the cool, and the warm; the merely argumentative, and the partly sharp and severe. And both may be very right, according to the different Tempers, and Talents, nay Characters, and Stations, of the Persons speaking, or writing. For our Man of true Zeal, whom we are now describing, i. e. of Zeal join'd with sound Judgment, does not think it is to be exerted by all Persons, and upon all

Occasions, when Religion is concern'd; tho' it *generally* may, and ought to be *It is good* indeed (as the Apostle here speaks) to be *always zealously affected*; but it is not *always proper* to *express* it. In close abstract arguing it is better let alone: There let Reason only be heard; and the Passions, or Affections be wholly silent. Yet even here He wishes that *All* who appear in the Cause of God, and Christianity, would in some Part of the Debate, at least, appear *zealously affected* towards both. To conclude; his Fire is not like That of a Furnace, but of the Sun; warming, and enlivening, not noisy, fierce, and furious; accompany'd with Light, not with Smoke; the Light of Reason and Argument, join'd with the Heat of prudent, judicious, justly temper'd Christian Zeal.

II. The *Commendableness* and *Excellence* of which is in the second Place to be consider'd. *It is good to be always* thus *zealously affected*. I do here acknowledge that as Some flatter their natural *Phlegm*, or perhaps *Cowardise*, and call it *Moderation*; so Others flatter their *Choler*, or their *sanguine* Complexion, their *precipitate hot-headed Rashness*; and call it *Zeal*. But These are out of the Question; and no more need be said of them: We are here speaking of *true* Christian Zeal, not of That which is *false* and spurious. I acknowledge too with regard to Those who
are

are cool, and Those who are truly zealous, Both in the same, and that a good Cause; much must be ascribed to their different *natural Tempers*, and Constitutions. The Former may have a *sincere* inward *Affection* for the Cause: But there are *Degrees* of Affection; and it is not called *Zeal*, unless it express itself outwardly with Earnestness and Fervour. If the First-mention'd be right in their Way; let them not however censure, much less condemn the Latter, who may be right in theirs too. For Zeal in itself is *no ill Thing*; nay 'tis a *good Thing*, as the Apostle in my Text assures us: And the Reasons of which I am now going to point at.

It keeps the Man *himself* firm, and steady; as a Ship is less likely to be diverted from it's Course, when it is waisted by a strong Gale. It likewise raises and stirs up the Affections of *others*. This *Fire*, like That which is literally such, is apt to kindle a *new Fire*. And what an excellent Use is to be made of the *Passions*, or *Affections*, properly mov'd, and rightly directed, No body that understands human Nature wants to be inform'd. For, whatever some Men seem to think, our Passions, as well as our Reason, were not given us for nothing. The same God who gave us the last, gave us the first: And He had a wise Design in giving us both. If it be said the Passions ought to

be regulated by Reason; I not only grant it, but insist upon it: But as the Passions ought to be govern'd by Reason; so Reason itself ought to be govern'd by Faith, and Grace: And therefore that they should be kept under due Regulation, is no more an Argument against the Usefulness of the Passions, than it is against the Usefulness of Reason it self.

The glorious Martyrs in the primitive Times had never *been* Martyrs; if their Reason had not been wing'd by their Affections. For these things are very consistent: Our Affections may be warm, and yet our Reason undisturb'd: The Heart may burn, and yet the Head may be cool.

Then there is a surer Indication of *Honesty*, and *Heartiness* in Zeal, than in its contrary. The *cool* Man *may* be *sincere*; but the *truly zealous* certainly is so.

Again; what is true Religious Zeal, according to the State of this Matter under my first Head, but an Expression of the *Love of God*? And is that a *Fault*? Is it not a *good Thing*? The *Seraphim*, the highest, and most illustrious Order of the blessed Angels in Heaven, take their *Name* from *Ardor*, or *Fervency*, suppos'd to import a burning Devotion, and Zeal for God's Glory.

Add to This, that the Quality we are speaking of is a certain Sign of true Christian *Courage*; since by it a Man shews that in any Times, in any Circumstances, in any

Dan-

Dangers, he *dares* do his Duty ; being animated thereto by a mighty Concern for the Honour of his Creator and Redeemer ; which makes him look down with Contempt upon all the Wealth, Glories, and Advantages, that this wretched World can afford him.

Again ; Zeal does *Honour* to the *Cause* of God ; Whereas it's *contrary* seems, at least, to cast a *Slur* upon it. As if, tho' we *declare* for it, we did not think it worth while to be much *concern'd* about it. Is this right in *other Matters* ? If not ; why in *Religion* ?

Farther ; The cold, and listless are apt to be *slow*, *dilatory*, and *over deliberate* : *Timide*, *gelideque*, and *Frigida bello dextera*, are their Motto's : And they are so very cautious, and wary, as to make all Wisdom consist in the *Art* and *profound Mystery* of *doing nothing*. Whereas Zeal is *active*, enterprising, diligent, industrious ; And Activity in a good Cause is a good Thing.

What has been urged is very much strengthen'd and confirm'd by the *Examples* of the greatest, and most illustrious, the wisest, and the best of Men. The Zeal of *Phinehas* arrested the divine Vengeance, and in a Moment put a stop to a raging Pestilence by which 24000 Persons had perish'd. *Then stood up Phinehas*, and executed Judgment, or made an Attonement (for the Word in the Original imports Both) and so the Plague ceased. Psal. cvi. 30. And the
Lord

Lord spake unto Moses, saying; Phinehas the Son of Eleazer, the Son of Aaron the Priest, hath turned away my Wrath from the Children of Israel (while he was zealous for my sake among them) that I consumed not the Children of Israel in my Jealousy. Wherefore behold I give unto him my Covenant of Peace. And he shall have it, and his Seed after him, even the Covenant of an everlasting Priesthood; because he was zealous for his God, and made an Attonement for the Children of Israel. Numb. xxv. 10, 11, 12, 13. This, one would think, is a high Encomium from God himself, of a Quality which by some Men is so much decry'd and discountenanc'd.

This again reminds us that Zeal is no where more commendable than in the Execution of Judgment and Justice. The regular Returns of these solemn and awful Seasons, all the Nation over, are Proofs that Judgment and Justice are executed by our superior Magistrates, the Judges of our Land; it would be well, if all inferior ones would follow their Example: If they did; many Plagues would cease, which now are so rise and epidemical among us. And here it is to be observed, that those are mistaken, who think Phinehas was so in his Zeal; as if, tho' right in his Intention, he were wrong in his Proceeding: He having had, as they erroneously

roneously imagine, *no Authority* to act as he did. For *Moses* (by the Command of God himself, ver. 4). had given him Authority, ver. 5. And *Moses said unto the Judges of Israel* (of whom we may well suppose so great a Man as *Phinehas, the Son of Eleazar, the Son of Aaron the Priest*, was one) *slay ye every one his Men that were join'd unto Baal-Peor*. There was not Time indeed for a formal Trial, a solemn judicial Hearing of the Cause: Nor was there any Occasion for it, nor even Possibility of it; the Notoriety of the Fact, and the pressing Necessity being such as it was.

But to proceed with our Examples. *Moses*, tho' the meekest Man upon Earth, was full of *Zeal*, as well as of *Meekness* and *Wisdom*. His Expressions of *Grief* for the Sins of the People, and the Dishonour of God, are numerous, and pathetic. And no less upon the same Account was his *Anger*. And *Moses was wroth with the Officers, &c.* Numb. xxxi. 14. *And Moses was very wroth, and said unto the Lord, Respect not thou their Offering: I have not taken one Ass from them; neither have I hurt any one of them.* Numb. xvi. 15. *And Moses Anger wax'd hot; and he cast the two Tables out of his Hand, and brake them beneath the Mount.* Exod. xxxii. 19. He did so, *Zelo adversus publicam impietatem*, says a learned Commentator upon the Place. Here we may observe that not only some Degree of
Anger

Anger upon many Occasions, but a very high Degree of it upon some Occasions, is consistent with the greatest Meekness. Moses is represented in Scripture as the very Pattern of that Vertue. Now the Man Moses was very Meek, above all the Men which were upon the Face of the Earth. Numb. xii. 3. And yet we see what Anger, and Indignation he sometimes expresses. Nay once they so provoked his Spirit, that He spake unadvisedly with his Lips. Ps. cvi. 33. It was upon the Occasion of the People's murmuring for want of Water, Numb. xx. When in striking the Rock, he says; Hear now, ye Rebels must we fetch you Water out of this Rock? ver. 11. "This Passion of his (says Dr. Hammond upon the place) was itself a Fault, and disturb'd him so that He could not discharge the Duty incumbent upon him from God, in that Manner he ought to have done, &c." Which may serve to take off somewhat from the Severity of those *solemn Censors* who so magisterially judge and condemn a *Zealous Christian* (a much *better Christian* perhaps than *themselves*, and, for all their formal, and stiff Behaviour, a much *wiser Man* too) condemn him I say, because he has by the Fervour of his Spirit for the Glory of God been thrown into some little Indecencies, or Indiscretions, in Words, or Actions, or Both. These, undoubtedly, are not to be *justify'd*; but they are at least

as *excusable*, as the Indolence, and Coldness, and doing nothing (to say no worse) of the solemn Censors aforesaid. *Moses*, the most honour'd of mere Mortals, to whom *the Lord spake face to face, as a Man speaketh to his Friend*, Exod, xxxiii. 11. *Moses*, so illustrious a Prince, Captain, Statesman, Legislator, and Judge, was by his Zeal drawn into an intemperate Passion; but, notwithstanding That, He was, upon the whole, (and is, in Scripture, all along represented as such) a most extraordinary Person, one of the wisest, greatest, and best of Men. That I do not by this intend to flatter our Man of Zeal in his Infirmitys, Faults, and much less Sins, may be gather'd partly from what I have even now hinted, and partly from what shall more largely be discours'd hereafter.

If any one could be more renown'd for Zeal than *Moses*; it was *Elias*: The great Prophet *Elijah*, who upon this Subject ought to be more than once, or twice mention'd. *Elias Prophetarum nobilissimus, qui pro Dei gloria magno Zelo ductus fuit*, says a learned Expositor: "*Elijah* the
 " most renown'd of the Prophets, who
 " was led by a mighty Zeal for the Glory
 " of God". He thought it no Impeachment of his Wisdom to burn and flame with holy Ardor and Vehemence, through the whole Course and Tenour of his Words, and Actions; especially whenever he met
 D with

with any Opposition from the Enemy of God. I need not mention Particulars: His History almost every where shews it. And what was the *End* of This *Zealous Prophet*? Why he came to *no End* at all; in the Sense of the Word here meant. He was exempt from the common Lot of Mankind, so as not to taste of Death: His Manner of leaving the World being agreeable to That of his living, and conversing in it. *And it came to pass, as they still went on, and talked, (He and Elisba) that behold there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder; and Elijah went up by a Whirlwind into Heaven.* 2 Kings ii. 11.

We have seen the Examples of *Moses*, and *Elias*; (who, by the Way, had the Honour to be the only Persons that appear'd in Glory with the Son of God at his Transfiguration upon the Mount :) Let us now consider that of our Blessed Saviour Himself. He, as Man, having the same Passions and Affections with other Men, expressed a mighty Zeal upon all proper Occasions. *He look'd about on them with Anger, being grieved at the Hardness of their Hearts.* Mark. iii. 5. *He made a Scourge of small Cords, and drove the profane Money-changers out of the Temple. And his Disciples remembered that it was written, The Zeal of thine House hath eaten me up.* Joh. ii. 17. The Place referred

ferred to is Psal. lxi. 11. Where we may observe, in passing, that it is written in another Psalm, the cxixth at ver. 139th, *My Zeal hath consumed me; because mine Enemys have forgotten thy Words.* How the blessed *Apostles* imitated their Lord and Master in this, as well as in other Respects, it is needless, and would be endless to shew you: I only desire it may be taken Notice what a Spirit of Zeal breathes through the Writings of the great Apostle St. *Paul* in particular.

Who speaking against *false Zeal* in the famous Text above cited, manifestly commends *true*. *I bear them record*, says He, *that they have a Zeal of God; but not according to Knowledge.* Rom. x. 2. *I bear them record: i. e. I confess, I must needs say; or rather, This I must say for them, or in their behalf; that they have a Zeal of God:* But the Mischief is, it is *not according to Knowledge*. So that if their Zeal had been *according to Knowledge*; it would have been a good Thing. *Grotius*, upon That Expression *I bear them record*, has these Words; *Dicitur de iis qui testimonium præbent quod alteri prodest.* It is spoken of those who bear a Testimony which may be of Advantage to another. And to justify This Interpretation, he alledges several other Places of Scripture in which the same Expression is used. So that This very Text, which is so frequently urged to dis-

credit Religious Zeal is plainly in it's Favour, and to it's Honour.

Which is the more carefully to be noted, inasmuch as all the Arguments and Objections against it proceed upon the unreasonable Principle of confounding *true* Zeal with *false*: As I observed in the Beginning of this Discourse. Does it follow that because some People are zealously in the Wrong; therefore we should *not* be zealously in the Right? The contrary, one would imagine, should be a juster Consequence. Nay a Man may *shew true* Zeal in *avoiding* and *opposing false*; as every one must know that *thinks* to any Purpose.

But still the *solemn* Decryer of Zeal will tell you, *He loves a wise Man*. And so do I too; and so, 'tis to be hoped, does every body else. For who was ever Fool enough to argue in Praise of Folly, or in Dispraise of Wisdom? Seriously, I mean; tho' *Erasmus* has ingeniously done it in Jest, and by Way of Irony, in a severe Satyr upon the Follies and Vices of Mankind. But the Question is, What is a wise Man? Besides that *Christian Wisdom* is widely different from *Worldly Wisdom*; the *cool Man* may have *no Wisdom* at all, and the zealous one may have a *great deal*. I own, even a *Right Zeal*, right in the Main, a Zeal according to Knowledge, may, for Want of being duly regulated, do Hurt; as it is not uncommon for a bad Quality to be grafted

grafted upon a good one; and for a Temper or Disposition, commendable in itself, to draw us into Irregularities, and Inconveniencies. Consequently a Man of this Fire and Vivacity must be upon his Guard, more than others. But then if he keep clear of all Indiscretions, and Misadventures; he is certainly more to be esteem'd than your cold wise Man, as He is call'd; who, at best, is only wise, but not zealous: Whereas the Former has as much Wisdom as He, and has Zeal besides, which the other has not. He has even more Wisdom; For he shews very much in managing, and governing his Zeal itself. Nay farther; suppose he should fall into some little Errors, and Indecencys, by Reason of that Quality not so well govern'd as it should be; He is, however, upon the Whole, more to be valued, than One who has none at all of it; who commits no Faults of that Nature, because he does nothing, or next to nothing. Few noble, generous, and worthy Actions have been perform'd by such Men: There must be *Spirit*, as well as *Judgment*, to do great, and eminently good Things. 'Tis Here, as 'tis in *Writing*; especially in *one Kind* of it; according to that saying of Him who best understood it:

Serpit humi tutus nimium, timidusq; procellæ.

He who is timorous, or over-cautious, will grovel upon the Ground; he may indeed be

be what he calls *safe*; but *too safe* to arrive at any *Excellence*. That Sort of Composition must be enliven'd with Fire, and Energy; nay with a certain Fury and Enthusiasm, yet temper'd with the coolest, most sedate, and solid Judgment. And how difficult, and glorious that is, in *Writing* of any Kind, or in *Speaking*, or in *Acting* and *Doing*, is well known to all Persons of good Sense, and of true Taste. However, tho' our Man of Zeal would be much more pardonable, should he be guilty of some *splendid Faults*, than he who has not Genius, and Spirit enough to be guilty of any such; yet still *Faults they are*: And the fewer of them, the better. And so I proceed, in the third, and last Place, to shew

III. By what Rules even *true Zeal* is to be regulated; that it may not seem to degenerate into *false*. I say *seem* to degenerate: For if Zeal has the true *Object*; i. e. God, and the Religion revealed, and instituted by him; it must itself be *true*, tho' perhaps it may not be in all Respects *right*: As it is not, if it be not duly regulated. And if it be not duly regulated; it *seems* to degenerate into, or to be like, and resemble, false Zeal; (which has for its *Object* a false God, or a false Religion, or some gross Error in Religion :) That being seldom, or never, duly regulated. That the Case *should be* so, I mean that false Zeal should be seldom, or never, duly regulated,
is

is highly *probable in Reason*; and that, generally at least, it is not duly regulated, is certain *in Fact*. The latter I shall take Notice of presently, under the Rules and Directions I shall lay down. For while we are laying down Rules, by the Observance of which true Zeal will not seem to degenerate into false; it will be proper to shew how false Zeal has *in Fact* transgress'd them. As to the former, *viz.* that in Point of *Reason* a *false* Zeal is not like to be regular in the Actions which issue from it; if any Passion, or Affection, or any other Quality, be wrong; it rarely happens that any Thing following from it is right. The Reason is, one Error is apt to draw on another: And if the Object, which is the Point in View, be wrong; the Affections directed towards it, and the Actions consequent of them are like to be so too. This, I confess, may not certainly answer in all Instances: However, as to the particular one now before us; if a false God, a false Religion, or some gross Error in a Professor of the true Religion, be the Object of it; what can in Reason be expected but all Manner of Misconduct and Irregularity? If the Man be zealous for a false God, i. e. a Devil; that false God will be sure to fill him with mischievous Thoughts, and probably transport him into Rage, and Frenzy. If he be zealous for a false Religion, such as Popery (tho' no more than an Adulteration of the true, which, however, God knows,

knows; is bad enough) that Religion will make him act with Fury, upon the false Principles with which it inspires him. Then the Grace of God is not likely to guide a false Zeal, as it is to guide a true one. Not but that, after all, the latter has need of being regulated; and he who has it ought to pray for God's Grace, and use great Care and Diligence, in order to such Regulation. Which brings me directly to the Rules I would lay down; and the First is This.

To be *upon our Guard*, that we neither do, nor speak any Thing *contrary* to *Decency*, and *good Manners*; or what is called *good Breeding*, according to the Custom of the Country in which we are born and educated. If we be not watchful here; a laudable Warmth will betray us into Virulence; and a just Indignation into a rude Invective. To be *sharp* and *severe* is one Thing; to be *sour*, or *bitter* is another: And *Salt* may be very proper, when *Gall* is not so. Such a Behaviour as this will ever be shocking, and disgustful: It will often do Mischief; and always, at best, do no Good: Nor can it, upon Christian Principles, be justify'd even *in the best Cause*, and *against the worst*. The great Archangel *Michael*, when disputing with the Devil himself, *would not bring against him a railing Accusation*.

But then let it be remember'd, that every Thing is not *Railing* which is call'd so. It

knows

is

is common in Disputes for those who have *nothing else* to say, to charge their *Adversaries* with *Railing*; when, in Truth, they are highly *guilty* of it *themselves*; and *those* whom they accuse are altogether *innocent*. If you ask, who shall be Judge between them, what really deserves that Name, what is *Railing*, and what is *Not*; I answer, the *Standers-by*, the *Spectators*, *Hearers*, or *Readers*, must judge as well as they can; but then let them beware of *Prejudice*, and be sure they *judge righteous Judgment*. But we shall of Course give an *Idea* of its *Nature*; by mentioning some few *Instances* of it, out of many, with which a false and misguided *Zeal* has abundantly furnish'd us. The innumerable *Scurrilities* which have been thrown out by the furious *Zealots* of the several *Protestant Factions*, separating from our establish'd *Communion*, are well known to the *World*. The *Bishops* have had such vile *Names* bestow'd upon them, as it is not decent to repeat in this *Place*, and before this venerable *Audience*. The *Clergy* in general have been stil'd *Priests of Baal*; and the *Church* itself the *Synagogue of Satan*. Little less scurrilous have been some *Popish* *Writers* against us; of late especially; tho' many of them, I confess, formerly, have behaved with *Civility* and *Temper*. The same can be said of very few, scarce any, of our *Protestant Adversaries*; to their *Shame* be it
E spoken.

spoken. If these Men have loaded us with so much ill Language, chiefly upon Pretence of our being Popishly affected (the most senseless and impudent Scandal that ever was heard of) the Papists themselves, we must think, have had their Share of it from them. Tho', in Truth, not so great a one, as We; against whom their *Arrows*, *even bitter Words*, have been keener than against those our common Enemies. Sure I am, they have all along been doing the Papists Business for them; by causelessly dividing Protestants among themselves, and weakening the Church of *England*; which is, and since the Reformation ever has been, the strongest Bulwark against Popery in all Christendom: And for the Truth of that Assertion to all Christendom I appeal.

Nor have all both Writers, and Others, of *our own Communion*, been free from Blame in this Respect: Their Zeal, tho' true, and *according to Knowledge*, having, for Want of being rightly regulated, transported them into the Error and Fault of which I am speaking. In Controversies with the Papists, for Instance, (in former Times, I mean, for of late Years we have had no such Language) *Antichrist*, the *scarlet Whore*, the *Whore of Babylon*, &c. are Expressions not very consistent either with Civility, and good Manners, or with the Charity of a good Christian. Indeed if a Writer, living and residing among ourselves,
pro-

protected by our Government, unmolested in his Person, tho' every Day obnoxious to our Laws, shall with the most bitter and malicious Invectives, with the utmost Insolence and Contempt, defame, and vilify our whole Church, our Bishops and Clergy in general, and some particular ones by Name, himself skulking in his Covert, and pelting us from it, without a Name; he ought to be chastised with the greatest Sharpness; and no Language can be too rough and severe for him: Except such as no Usage, tho' never so bad, and no Cause, tho' never so good can justify. For such there is; as we have seen above.

I had almost forgot to observe, that no false Zeal is more abusive, than that of our *modern Infidels* on the one Hand, and our *modern Enthusiasts*, pretending to be the *only true Believers*, on the other. *Christianity*, and *Christians* by the *Former*, and our *establish'd Church*, and *Clergy* by *Both*, being outraged with such Virulence and Malice, such Insolence, and Contempt, as was never heard of before; and would not be endured by any Christian *Nation* under Heaven, but *this* in which we live.

2. The next Rule is to *avoid* all *immoderate*, or *intemperate Passion* consider'd barely in itself, and tho' it stand clear of bitter Revilings, and the other Indecencies mention'd under the foregoing Particular. For it is *in* and *of* itself sufficiently inde-

cent; and something worse. If *some Degree* of Anger be not (as indeed it is not) inconsistent with the Vertue of Meekness; *excessive outrageous* Anger certainly is; be the Object, or Occasion of it what it will: Some *Emotion* in the Affections, and in the Blood and Spirits is both becoming, and useful; but *Rage* and *Fury* is neither. The good Christian may have, and should have, some Warmth, and even Heat; but not be like a Red-hot Iron, hissing, and sparkling from the Forge, and dropping Fire wherever it reaches. A brisk Gale at Sea is one Thing; but a Storm is another. This Excess may accidentally proceed from a true Zeal; but it is not so itself, it is a Fault, and a great one too. It is not the *Zeal of God*, but the *Wrath of Man*; and *the Wrath of Man worketh not the righteousness of God*. James i. 20. This is not the Spirit of Christianity; but reflects Dishonour upon it. Let false Zealots be like *raging Waves of the Sea, foaming out their own Shame*, as St. Jude speaks; but let the truly zealous Christian carefully avoid these Exorbitancies; into which, it must be ever remember'd, even his true Zeal, his Zeal according to Knowledge, will be in Danger of betraying him. Let Popery, and Protestant Enthusiasm, Infidelity, and Atheism, all leagu'd against Christianity in general, and the Church of *England* in particular, rage like a possess'd Pythoniss; but
let

let every good Christian know, and consider *what Manner of Spirit he is of*; which is not such a *Manner of Spirit* as *That*.

3. It will greatly contribute to the Regulation of true Zeal, that he who *has* it do not *value himself upon it*; or think himself upon the Account of his Zeal to be a better Man, and Christian, than he really is. And of this there is great Danger: The more sprightly Men are, (and such generally are the zealous) the more apt they are to be airy, and vain, confident, and presumptuous. Such a one is prone to flatter himself. What can be more glorious (says he) than a mighty Concern for the Glory of God? And what can be a better Principle, than the Love of God, from which it proceeds? Moreover, Zeal is attended with *Show*, and *Sound*; and strikes with *Force* and *Energy*: From all which Circumstances the Man is in Danger of being drawn into *Spiritual Pride*: With which false Zealots in Religion, among Christians, have been ever found to be swoln, and transported. And that again swells and inflames the Passions; and drives Men into all manner of Extravagance. Now to prevent these Mischiefs, let it be carefully consider'd, that a Person may be very zealous, with *true* Christian Zeal *according to Knowledge*; and after all be very wicked. Such a Zeal indeed is a Consequent of the Love of God: And the Love of God truly and thoroughly

thoroughly such, includes all Christian Virtue and Goodness; because he who loves him truly, and thoroughly, and as he ought to do, will, and must keep all his Commandments. But then a Man may love God in some Measure; and yet not so much as he should. He may love him in a *constitutional Way*, if I may so speak; by his natural Disposition, and Temper, and that too seconded, by his Reason and Judgment, by his Will, and Affections; so as to have a Zeal for his Glory and Service, and hate to see, or hear, any Thing that tends to the Dishonour of him, and his Religion. Yet all this while he may do many ill Things: He may even habitually be guilty of one, or more grievous Sins; tho' he commits them with much Struggle and Reluctance, his good Inclinations drawing him, tho' not strongly enough, the quite contrary Way. In short; he may love God pretty much, (enough to be zealous for him) and yet love the World more: He may in some Degree love God; and yet be a *Lover of Pleasure more than a Lover of God*, as the Apostle speaks, 2 Tim. iii. 4. And the Case being thus, shall his *Zeal save him*? No more than a *barren Faith*, a Faith not fruitful of *good Works* will save him. James ii. 14. Zeal indeed is *one* good Quality; but it is not *all* good Qualities. And he who thinks it is, or acts as if he thought it were, will find, unless a timely Repentance interpose,

pose, that the Fire of Zeal in this World (if that be all) will not exempt a Man from the Fire of Hell in the Next.

But then, on the other Hand, that we may return to the main Scope of our Subject, and so conclude; let us always remember that true Zeal truly regulated, is commendable, and Praise-worthy; as we have fully proved. And those who lessen and depreciate, much more those who traduce and calumniate it, do so upon a great Mistake, or with a very ill Design. These last must mean to introduce an universal Coldness, or Lukewarmness, a Kind of Neutrality, in the great Concerns of Religion. And considering how much Zeal there is against it in these evil, and dangerous Days; if all the Zeal be on one, and that the wrong Side, and none at all on the other; it is easy to discern what is like to be the Consequence. At best, there is not half so much of it in good Men for their Cause, as in bad Men for theirs. *The Children of this World are in their Generation more zealous, as well as wiser than the Children of Light.* For they, it seems, think Wisdom and Zeal very consistent with each other; and

— — *Fas est & ab hoste doceri:*

Let us so far grow wise even by the Example of our Enemies. The Fury and Insolence of which Enemies, Enemies to good Men, to God, and Goodness, should, one
would

would think; more than ever rouse the Zeal of all who have any; and even kindle some in those who are hearty, and sincere; tho' they had never any before. He surely must be dead in his Affections, who does not now take the Alarm; when Satan's Banners are publicly display'd, the Majesty of Heaven insulted, and a Kind of open War declared against the Almighty. But I wave this sad Subject at present; especially considering that we are like to have Opportunities more than enough of resuming it. In the mean while, I desire it may be considered, that tho' the Performance of our Duty as to the *Matter* be the main, or chief Point; yet the *Manner* of doing it is a very considerable Circumstance. Whether that Manner be right, or wrong, is indeed the Question; and I hope I have in some Measure shewn how that Question is to be resolv'd. God grant that, in doing our Duty, our Prudence may be animated with Zeal; and our Zeal govern'd by Prudence.

F I N I S.